

PREACHING IN THE SPIRIT

The content and focus of Pentecostal preaching in Australia 1910-1939

Barry Chant

From the beginning, preaching was the major dynamic in Pentecostal evangelism. The standard method of winning people to God's kingdom was to preach the gospel — on the streets, in the home, in hired halls, in tents — indeed wherever they could draw a crowd. Nothing else could compare with the proclamation of Christ in the power of the Spirit. The Spirit was given so that men and women could preach and it was by the hearing of the Word of God that people were saved. Most Pentecostal churches held at least two services on Sundays, with mid-week Bible studies, youth meetings, prayer meetings, tarry meetings and Sunday Schools as well. Even in the prayer meetings, there would be some preaching and teaching.¹ Preachers were expected to be inspirational. The common word for this was 'anointed', which meant that the Spirit came upon them and gave them convicting and convincing power which would result in healing and deliverance for the needy and oppressed. So when Pentecostals preached it was usually with fervour and enthusiasm.

It is not easy today to know specifically what was being proclaimed in the halls, tents and home groups by the many evangelists and preachers who scattered the country. With one exception, there are no extant sermon notes and, obviously, no electronic recordings. However, the printed page offers some idea, as hundreds of published sermons and teaching articles do survive.

These indicate that there were several common themes in the preaching and teaching of the early Pentecostals. As is to be expected, there was a significant emphasis on the baptism and gifts of the Holy Spirit. The most popular theme, however, was the second coming of Christ with Christian living also dominant.

I have catalogued 1028 teaching articles published in three Pentecostal journals from 1913 to 1939.² This survey is deficient in the sense that I do not have a complete collection of all the editions published over that period. However, there is sufficient material to form a useful overview of Pentecostal preaching in the 1920s and 1930s. In examining these data, I have selected only teaching articles occupying at least half a page, which, given the size of the type, means at least 500 words in length. I have not attempted to catalogue church or missionary reports, testimonies, poems or special features such as children's and young people's pages.

I have also evaluated a rare collection of 177 sermon notes written by William Enticknap, a pioneer Pentecostal preacher. These offer a different perspective again, as they reflect what a local pastor found it needful to teach in a congregation of believers, rather than the more general issues a denominational paper might address.

Good News

In 116 extant issues of *Good News*, published during the ministry of Sarah Jane Lancaster, from January 1913 to June 1934, there were 633 teaching articles. In more than one instance, the same article appears two or three times. I have counted these as separate articles, given that there was often a space of several years between printings. While in some cases it is relatively easy to classify an article, in others it is quite difficult. Florrie Mortomore's 'The Dragon's Plot,' is a case in point. I have included it under 'consecration' but it also points out the need to be baptised in the Spirit and

relates strongly to the return of Christ, and could easily be included in either of these categories.³ There is inevitably a degree of subjectivity in my classification.

There were several regular features in the pages of *Good News*. Firstly, there were hundreds of testimonies of salvation, divine healing, baptism in the Holy Spirit and the like. In fact, the first issue (April 1910) was almost exclusively devoted to testimonies. As time went on, there were fewer testimonies, proportionally, and more teaching, news reports and news comments. But the testimonies were always a significant part of the journal.⁴ Secondly, there were often up to four pages (approximately 20 per cent) of news from missionaries in India, China and Japan, and less often, from those working among Australian Aborigines. Missionary work was clearly given a high priority and was seen as a major responsibility.⁵

Thirdly, there were regular reports from local churches or evangelistic campaigns. These are discussed elsewhere. Fourthly, for many years there was a four-page lift-out supplement for children and young people. Fifthly, there were always short items for reflection, poems, parables, pithy quotations and the like. *Good News* was relatively widely distributed, with a circulation of some 3,000 copies monthly.⁶

It is the teaching component which indicates the kind of themes local preachers were pursuing. In some cases, there is no doubt of this, as the articles were simply transcripts of messages preached. Often, they were reprints from overseas magazines, and again, usually sermons.⁷ While these were not actually preached by Pentecostal ministers in Australia, it seems a fair assumption that, allowing for the usual editorial disclaimer, they were selected because their content was consistent with what was being presented, or, in the opinion of the editor, what should have been presented. In *Good News* the *Second Coming of Christ* was the most popular subject. Some 16.59% Is this figure a little precise? According to my calculator, 16.59% of 1028 articles is 170.5452 articles. Or of 633 articles it is 105.0147. The same question applies to the percentages given below. Could the figures be rounded off? of all articles were devoted to this theme. Basically, the view adopted was dispensationalist, pre-tribulationist and pre-millennialist.

Almost universally, world events were seen as pointing towards the time of the end. Over ten percent of published articles commented on what was happening in the world and related this to biblical prophecies and their fulfilment. If the features on the Second Coming and those on world events are combined, they represent over one quarter (27.27 per cent) of all articles. Developments in Italy, for example, pointed to the resurrection of the Holy Roman Empire under Mussolini, and events in the Middle East suggested that Turkey's Mustapha Kemal Pasha might well be the Antichrist. Furthermore, a study of the prophecies of Daniel and Revelation showed that time was almost running out and the year 1934 looked like being the beginning of the Tribulation.⁸

The second most popular theme was that of *the baptism and gifts of the Holy Spirit*. While only 12.16 per cent of articles were devoted specifically to the baptism of the Spirit, nearly one quarter of the total teaching content (23.37%) dealt with the baptism and gifts of the Spirit (2.21%), divine healing (8.21%) and the fullness of the Spirit (0.79%). No doubt, in a Pentecostal magazine, a high proportion of articles on these topics was to be expected. There was certainly no apology about it. The need to be filled with the Spirit and to speak in tongues was clearly presented. On the other hand, it is, perhaps, surprising that there were more articles on the return of Christ. Clearly, the second coming loomed very large in the thinking of the churches. It is of interest to note that pre-millennialism has been seen as one of the tributaries of Pentecostalism in the United States.⁹ While it was a popular theme with early Australian Pentecostals, I have found no evidence that it was a significant factor in the emergence of the movement in this country. Pentecostal interest in the 'end times' was shared by many Christians of evangelical persuasion. Piggin describes it as an 'evangelical preoccupation' in the 1930s and 1940s.¹⁰ The incidence of articles on

this theme simply reflects the common heritage shared by Pentecostals and Evangelicals alike.

The third most popular theme was *Christian life*. Under this category are grouped topics such as coping with problems, good works, faith, love, trust, peace, hope, sacrifice and the like (12.30%). This estimate is fairly subjective and could be broken down into more specific topics. This is not as easy as it might appear, as often several aspects of Christian life are covered in the one article (such as prayer, faith, persistence and holiness). If we add in other subjects such as discipleship (4.8%), victorious living (2.69%), consecration (2.37%) and holiness (0.95%), the total represents over one fifth of all articles (22.89%). This category is a little diffuse, as additional themes such as prayer and unity might also be included. Nevertheless, it does indicate that in spite of a preoccupation with more dramatic doctrines such as that of the return of Christ and more inspirational themes such as life in the Spirit, there was still a recognition of the need to consider basic, everyday aspects of the faith.

Articles explaining *the gospel* were also common. There were 44 of these (6.95%). Some of the distinctive views and beliefs held by Lancaster on doctrines such as the Godhead, the Bride of Christ and the fate of the wicked, were also reflected in the pages of *Good News*. But as time went on, these issues usually proved so controversial that they tended to be dropped.

At times, particular issues were addressed — the role and ministry of women, for example. Articles also appeared on themes such as prayer, unity, revival, the authority of the Bible, the sacraments, evangelism and the like. Tithing warranted 13 treatments (2.05%), suggesting an ongoing need to jog people's consciences about giving. There were three positive articles about Christmas, although Lancaster did point out on one occasion that a simple repositioning of the letter 'n' would transform the word 'Satan' into 'Santa.'

The Australian Evangel

The *Australian Evangel* was the journal of the Pentecostal Church of Australia, and from 1937, the Assemblies of God. There was a circulation of less than 1000 in 1938.¹¹ A review of 215 major articles from 1930 to 1945 shows a similar focus to that of *Good News*. This is not, perhaps, surprising, given that the editor for many years was Leila Buchanan, Lancaster's daughter, who was well acquainted with the work at Good News Hall. Here, too, there was significant overseas content, although considerably less (23.25%) than in *Good News*. My collection of these magazines for this period is incomplete (only 40 copies) and some of these were severely damaged in an office fire in 1987, making the peripheries of many pages, including titles, difficult to read. Nevertheless, this summary is still sufficiently representative of the period concerned.

In 1936, the *Australian Evangel* was combined with a Queensland paper entitled *Glad Tidings Messenger*.¹² For convenience's sake, I have treated the magazine as one unit over the period under examination. Overall, the subject matter was similar to that of *Good News*. Here, too, the most popular subject was *the second coming of Christ* — some 37 (17.21%) articles were devoted to this theme — and the emphasis was on the significance of world events and on pre-tribulation premillennialism. The overall theme of *Christian living* was again dominant, covering a wide range of topics (13.95%). If subjects such as discipleship, holiness, consecration and victorious living are added, this area covers over one quarter of the total (26.98%). *The gospel* was also important (30 articles). The *baptism and gifts of the Spirit* also occupied a leading position, with a combined total of about 15 per cent.

The proportion of articles to testimonies was generally higher with the *Evangel*. There were not the large numbers of stories of healing, baptism in Spirit and other life-changing incidents as in the early issues of *Good News*. It is interesting to note that

one of the few local, lengthy stories of divine healing in the *Evangel* was written by Harry Hultgren, whose testimonies often appeared in earlier years in *Good News*.¹³

The *Evangel* was more openly a denominational magazine, reflecting the greater degree of comfort with this concept than Lancaster experienced. For Lancaster, organisational structure was always to be treated with suspicion.

Apostolic journals

Revival Echoes was the official organ of the Apostolic Church in Australia. In 1936, its name was changed to *Apostolic Herald*, to bring it in line with similar journals in other lands. For the purposes of this analysis, it is considered as one publication. An assessment of 180 articles in 50 issues from June 1933 to June 1939 yields a panorama slightly different from that of the other journals. For a start, there is a lower concentration of teaching articles per issue — only 3.6, compared with 5.38 for the *Evangel* and 5.46 for *Good News*. This is partly explained by the disproportionate amount of space devoted to reports of revival meetings and church planting in the first few years of the movement's existence. There was great excitement and enthusiasm in those years and this was reflected in both content and layout. Large headlines, photographs and detailed stories appeared highlighting the very effective missions being conducted by the Church. Also, there were no articles from overseas. All were written by Apostolic leaders in Australia.¹⁴

Teaching articles were present from the beginning, however, and increased in number over the years. *Christian life* was clearly the favoured theme. Thirty-nine of 180 articles (21.7%) were specifically devoted to areas of faith, hope, love, Christian service and the like. If features on victorious living (3.3%), discipleship (2.78%), holiness (3.3%) and consecration (2.2%) are added, one third of all articles (33.33%) related to this area. Perhaps this is indicative of a later phase in the development of Pentecostalism. Although the Apostolic Church had its own particular emphases, it was recognised that with the development of the movement, it was necessary to address the day-by-day issues of simply living the life, a situation that all emerging groups necessarily confront at some point.

Here again, *the Second Coming* was a common theme. Some ten percent of articles were devoted to this. Ten percent were also dedicated to the various works of *the Holy Spirit*. Eleven specifically explained *the gospel* (6.1%). The baptism in the Holy Spirit in particular was emphasised (5%), as were other topics like baptism in water, the person of Christ, unity, the attributes of God and the authority of the Bible. It is surprising that only three articles in ten years were specifically devoted to divine healing. However, this is balanced by numerous reports and testimonies of recovery from illness and disease. In contrast to the other journals, two distinctive themes were evident. One was *church government and ministry*. Given that the Apostolic Church majored on its distinctive understanding of the role of apostles and prophets, this was to be expected. There were 16 articles on these topics (8.8%). The other distinctive area was that of *Bible Study*. Seventeen issues contained studies on the Bible itself (9.4%). There was clearly a strong commitment to teaching people to be biblically literate. In addition to these, there was also a series of studies for young people on the Pauline epistles.

General perspective

Overall, a study of the themes pursued in all three journals shows clearly the prominence of preaching on the second coming. Over one fifth of articles were devoted to this theme. Christian life was the second major area. The third was the work of the Holy Spirit (see Tables 13.1 and 13.2).

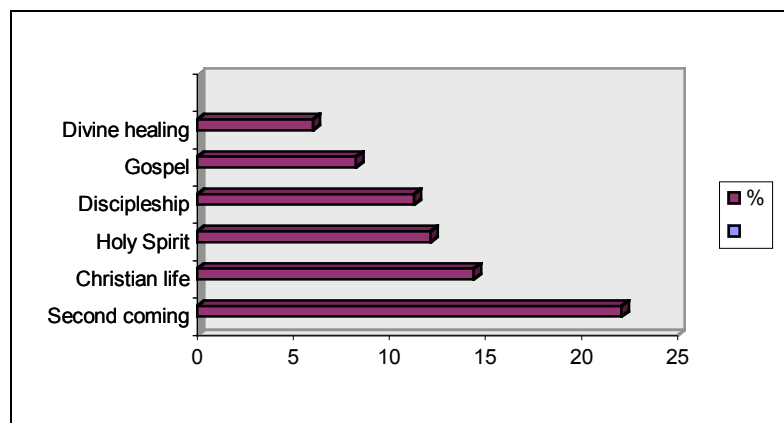
Table 1 Topics of articles in Pentecostal journals 1913 to 1945

Topic	No	%
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Second coming, world events etc	227	22.08
Christian life	148	14.40
Baptism and gifts of HS	125	12.16
Discipleship, victorious living, consecration, holiness	116	11.28
The gospel	85	8.27
Divine healing	62	6.03

It is evident that Pentecostal writers covered a fairly wide range of topics, consistent with their basically Evangelical position. When it came to the practical realities of the Christian faith and practice, the crucial issues were still those of everyday living, commitment, discipleship, holiness and devotion to God. It is noteworthy that tithing was given reasonable attention in all three journals. No matter how spiritual a church, it still takes money to keep it going.

It is fair to ask what issues were not dealt with. Plainly, social questions received scant attention, apart from the regular reports in *Good News* during the Depression years on their welfare program. Neither was there any significant political comment, apart from interpreting world events as indicators of the fulfilment of biblical prophecies, nor any serious criticism of the views of other churches. Where there were critical comments, they were usually reserved for those who doubted the veracity of Scripture. Otherwise, the views of others tended to be treated with respect.

Table 2 Comparison of topics in Pentecostal journals

William John Enticknap

For over 40 years William John (Will) Enticknap was an Assembly of God pastor in several Australian States. Although he was State chairman for Queensland and also served on the Commonwealth Executive of the Assemblies of God, he never had a reputation as an outstanding minister or leader. In many ways, he represents the average Pentecostal pastor who plodded on week after week, faithfully fulfilling his ministry and doing his best to live and work in the spirit of Pentecost.

A collection of 177 of his sermon notes has survived roughly covering the period 1928-1956. These provide a fascinating insight into the kind of themes and topics Pentecostal ministers in small suburban and country churches might have been preaching, especially during the 1920s, 1930s and 1940s. They also show a man who was not, as might be suspected, preoccupied with narrow Pentecostal themes, but who ranged widely over many biblical topics and whose major concern was always to keep a central focus on the key issue of one's relationship with God.

Will's father, W.J. Enticknap Sr, was a self-taught man who, according to his daughter, 'could do anything.'¹⁵ He eventually settled near Macknade in North Queensland, where he established a cane farm and his reputation as a handyman, amateur surveyor, repairman and even bush doctor soon spread. The rough track to the distant doctor's surgery was too difficult. 'If somebody broke their arm they'd come to him.'¹⁶

After his wife died of tuberculosis around 1900, when Will was the youngest of three children, W.J. remarried and another six children were born into the family, including Charles Golding (b.1905), who also became a Pentecostal pastor.¹⁷

For young Will, farm life provided many an illustration of Christian living. In later years, he remembered how as a boy, he had to plough straight furrows with five horses abreast and how the lads on the farm used to try to excel each other keeping the lines straight. It was a good pattern for life.¹⁸ On another occasion, he observed the piles at Lucinda Point wharf absorbing the bumps of the boats docking, a lesson about resilience¹⁹ and when a young man from England came to work on the farm he saw how his mother's prayers followed him around the world until he came to Christ.²⁰ A deep impression was made on him by the word 'Mizpah' engraved on a shell in the front room of the farm house. Later, he preached on that word at least 16 times.²¹

W.J.Enticknap became a local councillor and was a vice-president of a farmers' association for many years. It was in this capacity that, around 1920, he journeyed to Melbourne, at that time the seat of Federal Government. There it appears he came in contact with Good News Hall and first heard about a Pentecostal baptism in the Holy Spirit.

In 1923, Annie Dennis, leader of the Hebron assembly in Mackay, North Queensland,²² visited the home and many of the family were baptised in the Holy Spirit.²³ The whole household was transformed. In the small hours of the morning, W.J. Enticknap would wake up and shout, 'Glory! Hallelujah!' And he would begin to pray in tongues. Soon others were awake and 'all over the house everybody was awake... praising the Lord.'²⁴

Often 80 or 90 attended meetings in the large farmhouse dining room and within a few months 40 were baptised with the Spirit. Prior to this, the family had been reaching out to the Islanders, in the Halifax area in particular. Once valued as cheap labour, these people were now outcasts, unable or unwilling to return to their native lands but without basic rights to vote or to engage in significant occupations in Australia.²⁵ They were often wild and undisciplined in their behaviour and alcohol was a problem. The coming of the Holy Spirit made a huge difference. Previously, there had only been three or four conversions. Now there were 19 in five months including Charlie Coal, a notorious drinker. Another old man named Munday could barely walk, but stumbled along with shuffling steps murmuring, 'Prayers Hin, prayers Hin.' He knew a handful of Bible passages and set a good example of steadfast faith.²⁶ For the Enticknaps, there was no difference between people. They were all welcome in their home. It was now known as the Beulah Mission House.²⁷

At the end of the year, Enticknap wrote, 'A lovely year she (1924) proved to be. My life was crowned with liberty... right to His temple, Jesus came!' Thirty-one people had been baptised in the Spirit and a number in water. There were meetings being held at six different locations.²⁸ When floods threatened the district, 21 people, mainly Italians, sought refuge in the large Enticknap home — and found themselves in prayer meetings. After that they often came voluntarily.²⁹

Ministry

Young Will now began to sense a calling from God to ministry. Early in 1925, he saw a vision of small companies of people rising up in several places and heard the voice of the Lord say, 'What have I healed you for?'³⁰ Shortly after this, he was asked by his brother Charles to assist with a tent campaign in Townsville. The tent was destroyed in a storm before they conducted even one service and Will was left to continue meetings in Townsville. It was a challenge for Will. Charles, not he, was the preacher. He had tried often, but found it well nigh impossible. Now, in Townsville, the words started to flow. Soon they had purchased another tent and they baptised 16 people in the Ross River.³¹

In that same year, the Townsville church followed the example of Good News Hall and adopted the name Apostolic Faith Mission, and Will, now married to Jean, was installed as pastor.³² After a visit by the evangelist F.B. Van Eyk earlier that year, some 40 people were attending tarry meetings and 70-80 were regularly attending Sunday morning services with over 100 turning up at night. One Sunday in July, Enticknap spoke on the fellowship of the Cross and many in the congregation were moved to tears.³³ A year later, the attendances were holding. In October, 16 were immersed in a service held at the Baptist church, and 30 had been baptised in the Spirit.³⁴ Open air meetings were, as with most Pentecostal assemblies, a strong part of the work. Every Saturday and Sunday night most of the believers testified on street corners. 'Great interest is shown by the public,' wrote Enticknap, 'and they stand around for the whole length of the service.'³⁵ When Winnie Andrews visited, she reported that people were 'arrested by the power of God.' She also spoke highly of the 'faithful way' in which Will and Jean Enticknap were shepherding their flock.³⁶

In 1932, Will launched out again with a tent, and although he had suffered with a bad throat for a long time, he was preaching every night except Monday without any trouble. He was gratified with the results. The meetings were 'fine' and God's presence was 'felt mightily.'³⁷ In 1934, they settled in Parkes, NSW, where Will's

pronounced Queensland accent was a curiosity.³⁸ Three years later they moved to Maryborough, whence they journeyed to Scotland in 1939.³⁹ From 1943 to February 1945, they served in Mackay.⁴⁰ That same year, they returned to Townsville, where they stayed till 1948.⁴¹ Around this time, Will became superintendent of the Queensland assemblies and in 1957, he was appointed to the Commonwealth Executive of the Assemblies of God.⁴² The same year, he was ministering in Perth⁴³ By 1964, he was back in Queensland, pastoring in Bundaberg.⁴⁴

Will and Jean were clearly much appreciated by the people they served. A letter from a woman named N.Parry reads —

Dear Brother and Sister,

Sweet peace in the precious name of Jesus.

Please except [sic] these H/kerchiefs as a keepsake. My dear brother, I thank you for your wonderful help in my spiritual life your gracious words have helped me to keep pussing [sic] on and trying to be a good christain [sic]. And my dear sister your actions and your holiness have been a lesson to me many times. I know my brother & sister I have grieved you many times in my own home by the foolish & fleshly things I have said but I wont [sic] you to know I have always been convicted after you left & asked Jesus to forgive me, I do love my Jesus and wish I could be better but I trust the next time we meet that I will have grown in grace & the knowledge of our Lord & Saviour Jesus Christ. I pray God will richly bless you both & that many souls shall be won through the ministry of my best beloved brother. God bless you sister & brother.⁴⁵

Evidently, patience and gentleness were qualities of the Enticknaps' ministry. On the other hand, Will was neither articulate nor refined. One of his fellow-ministers observed —

He was a simple fellow. He loved the Lord. He was not dynamic, but he was faithful and loving and you could rely on him. His was a regular and constant faithfulness. The first three times I heard Will preach it was the same message, on the prodigal son. The major points, I can well remember. When the son left home, he said, 'Father, give me.' When he came back, he said, 'Father, make me.' He said that so often in the one sermon. I thought he must have only known the one sermon.⁴⁶

Like many of his peers, Will Enticknap tended to equate simplicity of life style with saintliness. He always wore a cheap suit and travelled second class by train. To go first class in a sleeper — that would have been wasting God's money. When he travelled, even in his role as State chairman, he usually paid his own way. He and Jean 'gave themselves to the gospel.' They also held strong convictions about divine healing. He and his wife used to boast that they hadn't been to a doctor in 50 years.⁴⁷

The sermons

There are 177 sermons in the collection. They are nearly all hand written, in ink, in Enticknap's backward-sloping, thick-penned script on note paper. Some run into several pages; most occupy three or four. A few, evidently put together in haste, are single sheets. Unfortunately, there does not seem to be any clear order of arrangement. Only two of the addresses are dated (1928 and 1929), although dates can be deduced from the contents for seven of the others (1934, 1939, 1940, 1942, 1945, 1956 and 1959). There are still difficulties, as the sermon including the 1956 date, for example, was preached in seven different places, obviously in other years, and the 1942 sermon was given in five places all told. The extant notes are probably re-writes of earlier messages.

Generally, Enticknap wrote the names of the towns where he preached at the beginning of each set of notes. These make it possible to place most of the notes

safely in the 1920s, 30s and 40s, at least in their earliest format. In a few cases, on the basis of his ministry career, it is also possible to assess the chronological order — although this is not as easy as it might seem, given that most were preached more than once. It is not even safe to try to link the kind of ink or paper used for the notes with the place-name, as it is clear that the notes were often revised and in some cases re-written, or partly re-written. Furthermore, often the names of the venues seem to have been added later. A few of the notes are written with ball point pen, which suggests they may be from the post-war period.

It is obvious that some were Enticknap's favourites. 'Mizpah' was preached at least 16 times. 'God's Dwelling Place' was delivered on nine occasions and 'World at the Crossroads,' 'Baptism of Fire,' 'Aeronautics' and 'Converted and Convicted' were used eight times each. 'Not Without Blood' was presented on seven occasions.

Table 3 Summary of topics in 177 sermons of William John Enticknap

Topic	Number of times preached	Topic	Number of times preached
Discipleship	36	Word of God	7
The Gospel	32	Person etc of Jesus	6
Fellowship with God	28	Baptism in Water	5
Christian Living	27	Healing/deliverance etc	5
Second Coming	27	Encouragement	5
Fullness of Holy Spirit	25	The flesh and the Spirit	5
Christian Victory	24	Fruitfulness	4
Joy	24	Repentance	4
Christian character	15	Unity	4
Salvation/conversion	14	Will of God	4
Faith	11	Christmas/New Year etc	3
Love of God	11	The Cross	3
Prayer	9	Children's talks	2
Presence of God	9	Glory/greatness of God	2
Commitment	8	Church	1
Evangelism	7	Revival	1
Holiness	7	Sufficiency	1
Obedience	7	Trinity	1
Power of Praise	7	Truth	1
Trust in God	7		

It is interesting to compare the themes which Enticknap chose with those addressed by Paul in the Pastoral letters, in which he details for young ministers the subjects they ought to teach their people (1 Timothy 6:2; Titus 2:1,15).

There is no doubt that in Paul's mind, godly living, leadership and teaching stand out above everything else. The same could be said for Will Enticknap. He, too, preached more on discipleship and Christian living than most other themes. However, there are also some significant differences. The second coming of Christ, in particular, rates

much more highly (15% as against 3.7%). So do fellowship with God (15% as against 0.4%) and the fulness of and gifts of the Holy Spirit (14.1% as against 1.2%). Even so, the general impression is of a reasonable level of compatibility. The absence of references to music, revival and communion is common to both.⁴⁸

Table 4 Topics in the pastoral epistles together with the number of verses referring to them

Topic	Number of verses
Christian living*	65
Leadership	58
Teaching	53
The name of Jesus	47
Fruit of HS*	41
Faith	37
The gospel	26
Good works*	24
Love of money	10
Prayer	9
Suffering	9
Second Coming	9
Good conscience	7
Worship	5
Spiritual gifts	3
Fellowship with God	1
Music	0
Baptism	0
Communion	0
Revival	0
Church growth	0

In addition to the sermon notes, there are nine radio talks. These were all presented from April to August 1944 in Mackay and then, probably later, at Townsville. They follow a standard format of prayer, Scripture reading and message. Because they are written in full, they also provide examples of Enticknap's expression and style.

There are also several sets of notes. One is on 'Pastoralia' – a 40-page series of talks on ministerial conduct and ethics. Another is a study outline of the poetical books of the Bible. There are over 100 pages of studies on the book of Revelation, all but a few of which are handwritten. Finally, there is a note book dated 1 January 1927, in which there are 45 pages of Bible studies. Another note book, commenced 17 October 1927, has over 300 pages of comprehensive Bible Study material evidently compiled by Jean.

While the note books are in excellent condition, most of the other papers are frayed at the edges, with corners turned and writing faded. Generally, the writing is legible, with only an occasional word indecipherable. Enticknap preferred to use shorthand notebook sheets, but at times he used anything from obviously high quality bond writing leaves to folded typing sheets, evidently to fit easily between the pages of his Bible.

Although there are regular spelling mistakes of some words (eg remembrance; Isreal; Dueteronomy), Will Enticknap could put words together well enough. This is reflected in some of his outlines. His notes are laid out artistically, with attention to sequences of ideas and sometimes alliteration. In 'Passion Fruit', we read —

Not a Fleshly Passion
Not an Evil Passion
But a Holy Passion
But a Godly Passion
After Christ, the Eternal Tree of Life.
Say, Beloved, What Variety of Passion Fruit
Are we producing? God grant it may be —
a Holy one
a Godly one
a Passion for Him Who became to us
a Tree of Life
through the Death of the Cross

'God's Dwelling Place' follows a simple structure —

At Eden (Gen 3:8), we find God in a Garden
At Horeb (Ex 3:4), we find God in a Bush
At Pi-Hahiroth (Ex 14:24), we find God in a Pillar
At Horeb (Ex 40:34-35), we find God in a Tabernacle
At Jerusalem (2 Chron 7:1-3), we find God in a Temple
Through Paul (2 Cor 5:19), we find God in Christ
Through Paul (1 Cor 3:16), we find God in You.

Enticknap's style is illustrated well in some of his radio talks. At times, his prayers, in particular, indicate his feeling for words. That he was well steeped in Scripture is also plain, as much of his imagery is biblical —

Father, we thank Thee because we feel thy everlasting arms enfolding us and our souls following hard after thee. O God thou who art full of boundless compassion, when the pressure of evil lies heavy upon us, and we are prone to view the seething, struggling sea of humanity with hopeless eyes, be pleased to give us that touch of thine that will cause us to keep our hope in thee. And when the cruse of oil and the Barrel [sic] of meal seems to be about exhausted, open thou thy hand, and satisfy our souls, for no good thing wilt thou withhold from them that diligently seek thee (26 July 1944).

He demonstrates a tenderness in speaking of the bereaved —

...when it seems like the last earthly tie has been snapped. No one to turn to, no one to weep with you. Yet what a peace steals over the heart of such a one as they ... realise that God is a very present help in time of trouble (3 May 1944).

Themes

Although Will Enticknap was a pioneer Pentecostal pastor, teaching about the baptism and gifts of the Holy Spirit occupied a relatively minor part of his public ministry. Only 25 of 399 messages were devoted to the former⁴⁹, only 5 to the latter, an average overall of 7.5%. It is true that when he does speak on this subject, he does so forcefully —

Let us then allow God Who is a Consuming Fire to Melt away the Mountains of difficulties etc. Burn up the Brushwood of Vain thoughts etc.

Beloved, By the Power of His Holy Presence your heart can get *warmed up*... can *Bubble up* like Boiling water.

The Presence Makes our Affections warm up.

We won't come to Church in a half hearted way

We won't be waiting for another to Pray

We won't be relying on another to exercise the gifts

Lukewarmness will flit. It cannot exist where the fire burns.

Our hearts will have Burning desires... Clothed with Burning Words.

Our tongues Will become a flame of Fire to speak forth the glories of His Name. For He Makes His Ministers A Flame of Fire

— from 'Revival'.

and,

With God's mighty Spirit filled Influence,

It's a Wonderful life to live.

Privilege to enjoy.

Power to possess

— from 'Spirit Possessed Men'

and again,

Say Beloved, Are you glad you Believe in Pentecost?

Have you been Immersed In the Holy Ghost Since you Believed? If not, Claim the Promise now. Just where you are. You can be filled...

— from 'Pentecost'.

Generally, he offers a wide catalogue of topics. Much of his preaching is standard evangelical fare. 'Mizpah' was a place of watchfulness, a place to meet God, a place of prayer and fasting, a place of setting things right, a place of fulfilling vows and a place of safety. This focus on fellowship with God was central to all his preaching. His most popular theme was *discipleship*, which he addressed in all manner of ways and from many different angles. But the message was the same: the need to be committed unswervingly to Christ. The combined themes of *discipleship*, fellowship with God, Christian living, Christian victory, Christian character, holiness and

obedience represent 36% of his preaching. The proclamation of *the gospel* was also important, covering about 12.5% of topics, and implied in many others. *The second coming* was another significant theme, on a par with *fellowship with God* and *the fullness of the Holy Spirit* (6.75%). One of his favourite messages was, 'World at the Crossroads' which he preached at least eight times. While not directly teaching about the second coming, he made several references to political and international signs which indicated 'the rise of the Antichrist' and the subsequent coming of the Lord.

It is in his notes on Revelation, however, that his interest in end-times flourishes. He takes a pre-millennial, pre-tribulation-rapture perspective in his interpreting of the book. Consequently, wherever possible, he reads the text literalistically. The temple of Revelation 11 is an actual bricks-and-mortar structure. The two witnesses (John and Daniel?) prophesy for a literal three and a half years. The Millennium lasts a literal 1000 years. With usual pre-millennial inconsistency, however, he has no hesitation in seeing the 'great whore' of Revelation 17 as 'ecclesiastical Rome' or the seven-headed Beast of Revelation 13 as symbolic of human power.

It is interesting that Enticknap's views are clearly at odds with the approach taught by Dr Kelso Glover in the Pentecostal Church of Australia's Victorian Bible Institute in Melbourne in 1925. Jean Enticknap evidently attended the Institute and wrote detailed notes of Glover's lectures, which are included in the Enticknap papers. Clearly, Will did not adopt Glover's interpretation. Like most others in the Pentecostal movement, he was a dispensationalist.

Throughout, there is a passion for Christ and a genuine love for people. Enticknap's pastoral concerns are obvious. In 'God's Burying Ground,' he expounds Colossians 3. We have died, he explains, and our lives are hidden with Christ in God. Even more, we are buried. So we are dead to our own desires, yet nevertheless, we live an abundant life. We live in the secret place with God, under the shadow of the Almighty. The hidden life is a joyful life, where nothing can quench the faith or wound the heart.

There is an irenic spirit about Enticknap's preaching. There are no attacks on other churches. He is more concerned for the growth and development of his own church than with the failings of others. He does warn against the rising tides of Communism and Fascism. Islam, too, is a threat on the world scene. But the plans of Stalin and Mussolini might not work out as they expect — hitherto, all empires have been 'impeded by the Providence of God' ('World at the Crossroads'). He sees the world as the implacable foe of the church.

Apart from these references and the occasional lament about the state of society, there is no attempt to address social issues or to espouse a biblical philosophy of politics or social ethics. There is neither discussion of party politics nor comment on political affairs. It is impossible to learn anything about Government or Opposition from Enticknap's sermons. Some clergymen, like the Methodist John Lee, might have stood for parliament, but such activities might as well have been in another world, for all Enticknap apparently cared.⁵⁰ In spite of his family's early concern to reach out to Islanders and Aborigines, there is no reference in his preaching to justice or to compensation in the wake of events such as the 1926 Forrest River massacre and the subsequent 1927 Royal Commission. In one sense, it would have been surprising if there had been, given that most churches had little to say on the subject.⁵¹ But for Enticknap, the best answer for everyone, including Aborigines, was the gospel of Jesus Christ, and to present that in every possible way was his task.

Nor did the Great Depression extract any comment from him. While the first decade of his ministry covered the Depression period, his simple focus was still to preach the Word of God. When people sorted out their relationship with God, the rest would fall into place. He was equally unmoved by contemporary theological debates such as the

so-called 'Angus affair,' if he was even aware of them.⁵² To him, the Bible was God's Word, inspired by the same Holy Spirit who had so dramatically and so convincingly come upon him in 1924.

The notebook of Bible studies illustrates his simple and untroubled confidence in Scripture. It begins with the theme of 'The Original Condition of Man.' This is followed by a few pages on the Fall and ten pages outlining the condition of humanity and its future destiny outside of Christ. Other studies then follow on repentance, Levitical offerings, Joseph as a type of Christ, the tongue, life, 'The Alliterated Life of Christ,' salvation, an outline of Paul's epistles and a brief study on 2 Timothy. In the main, these are lists of Scripture references and quotations, with little or no comment. There is also a set of 26 memo pages of Bible Study notes on the Poetical books.

Jean Enticknap's notebook contains over 300 pages of neatly written studies on a wide range of subjects. Some of these appear to be Sunday School lessons ('Boys and girls' — p.16), but the majority are for adults. Some of the topics are — the Life of Christ, faith, Moses as a type of Christ, Joseph as a type of Christ, the attributes of God, salvation, the atonement, baptism, the Trinity, the life of Christ, the Holy Spirit — in fact, a fair outline of a course in basic introductory theology. There are some additional sets of notes in Jean Enticknap's writing. These are on light (4 pp), justification (2 pp), the Word (2 pp), the life and divinity of Christ (4 pp), the Bride (4 pp), the Holy Spirit (3 pp) and Romans (7 pp). Like her husband's notes, these are mostly lists of relevant Scripture references and quotations, with some brief annotations.

Ethics

The 40 pages of Will Enticknap's notes on 'pastoralia' are evidently teaching notes prepared for ministerial trainees, probably delivered at an Assemblies of God Bible School. They reflect much sound, homespun common sense. 'Our own mistakes are often our best teachers,' he says. And, 'Don't fight with every fellow who comes around the corner with a chip on his shoulder.' He advises his students to listen both carefully and kindly to those with problems. And as for 'chronic trouble breeders,' there was only one cure: exclusion. Too many pastors had been dismissed from their pulpits through the efforts of one dissident.

There is a high view of ethics and integrity. These notes cover areas such as the calling of a pastor ('the noblest calling'), attitude to money and gifts ('It is better to do without than to be in debt'), resolving conflict, family responsibilities, character qualities ('living above reproach'), visitation and preaching. In ministry to the opposite sex, it was wise to have a 'trusted sister' present to help. Enticknap is not naive. Some older men were worse offenders than young men in this area. It was incumbent on a minister 'to be scrupulously honest'. It is interesting to observe that he draws on materials from Congregational, Presbyterian and even Unitarian codes. Prejudice was not a problem for Will Enticknap.

While the spirit of Pentecost was distinctively demonstrated through the charismata — it was something to be *experienced* — an examination of Pentecostal writing and preaching shows that this experience embraced more than the charismata. It ranged across the whole of life. Everything was different. It was not enough to use the gifts of the Holy Spirit; the fruits of the Spirit were to be cultivated too. The result was not only a more powerful lifestyle but a more gracious one.

Will Enticknap does not fit the popular caricature of a Pentecostal preacher. One simple statement expresses the essence of his philosophy of ministry — 'A gentleman may not be a Christian but a Christian must always endeavour to be a gentleman.'

Overall, the major emphasis in Pentecostal preaching was on lifestyle and Christian character. While there was a keen interest in eschatology, the primary thrust here was still on the need to be ready for the return of Christ by living a holy life. Furthermore, when individual topics such as Christian life, discipleship and victorious living are combined, it is plain that there were far more sermons and articles on this general theme than anything else. There was a strong concern for integrity and uprightness.

Even the distinctive Pentecostal topic of baptism in the Holy Spirit was seen in the light of the holiness and separation from worldliness that would result.

The evangelical and sanctifying tributaries from which Pentecostalism grew, while now merged with the gifts and power of the Holy Spirit into a broader river, still largely directed the flow.

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¹ At Good News Hall, for example, there were seven weekly services plus three open air meetings. The Apostolic Church in Adelaide held ten services most weeks, not counting children's and youth meetings.

² In the case of the *Australian Evangel* (AE), I have gone to 1945. This is technically outside the period covered by this paper, but it offers a more useable range of articles and a more comprehensive over-view of topics and themes. There seems no reason to believe there was any significant change of emphasis from 1939-1945, with the exception of eschatology, which was clearly heightened by the incidence of war. There were over twice as many articles on this theme in the 1940-1945 issues as there were from 1930-1939.

³ F.Mortomore, 'The Dragon's Plot', *Good News* (GN) 14:11 November 1923, pp.3f.

⁴ The testimonies are not considered in this paper.

⁵ One particularly graphic article featured a sketch of several tombstones each representing the deaths of the heathen in various countries and each inscribed with the sentence, 'Will meet you at the judgement.' The article concluded, 'Are you doing your best? Are you giving until it hurts? Is your whole being so saturated with the love of God that, momentarily, there heaves that intercession for the heathen?' – GN 18:7 July 1927, p.16.

⁶ GN 19:6 June 1928, p.12.

⁷ It is not possible to identify the origins of all the teaching articles, but at least 340 (53.7%) of the 633 under consideration were of overseas origin.

⁸ GN 15:6 June 1924, p.11; GN 15:8 August 1924, p.9; GN 18:12 December 1927, p.8; H. Motherwell, 'An Emperor of the Latins?' GN 21:7 July 1930, pp.9ff; N.C.Beskin, 'the Mark of the Beast,' GN 22:11 November 1931, p.4; GN 25:6 June 1934, pp.10-13; GN 15:5 May 1924, p.3; GN 16:11 November 1925, p.10; GN 20:6 June 1929, p.9; GN 23:6 June 1932, p.8; GN 25:2 February 1934, p.7; GN 22:11 November 1931, p.8.

⁹ E.Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism* Springfield: Gospel Publishing House, 1989, pp.17ff.

¹⁰ S.Piggin, *Evangelical Christianity in Australia: Spirit, word and world* Melbourne: Oxford University Press, 1996, p.80.

¹¹ AE 4:5 April 1938, p.6.

¹² To this point, it has not been possible to research this journal or to ascertain how many copies are extant.

¹³ AE 7:7 June 1941, p.14.

¹⁴ There is an interesting area for further investigation here. In Good News Hall and with the Assemblies of God, the leadership was primarily Australian-born. With the Apostolic Church, it was primarily of British origin. Perhaps the relative proportion of printed material from overseas reflects this. While the Australian leaders saw value in supplementing their teaching with useful material from elsewhere, those who had themselves come from overseas may have seen little need for further overseas input.

¹⁵ Agnes Davidson (nee Enticknap), personal interview, 20 November 1990.

¹⁶ Agnes Davidson, personal interview, 20 November 1990.

¹⁷ The other members of the family were Ambrosia, Helen, James, Charles, Agnes, Rebecca, Rhoda and Lawrie. Agnes married Hugh Davidson and served with him for many years in Papua New Guinea as a missionary; Rhoda married Les Crispe and continued as a faithful member of the Assemblies of God. P.Davidson, personal interview, 15 April 1993; Chant, 1985, p.46; GN 15:6 June 1924, p.8.

¹⁸ W.Enticknap, 'The Ploughman and the Plough,' sermon notes, n.d.

¹⁹ W.Enticknap, 'Taking the Bumps,' sermon notes, n.d.

²⁰ W.Enticknap, 'The Value of a Soft Heart,' sermon notes, n.d.

²¹ W.Enticknap, 'A Wonderful Word,' sermon notes, n.d.

²² C.G.E(nticknap), 'They Shall Be Abundantly Satisfied,' GN 15:9 September 1924, p.9; Agnes E(nticknap), letter dated June 25 1924, 'Sister Dennis came here five months ago ...'; GN 15:8 August 1924, p.11; GN 15:9 September 1924, p.11,18. See Appendix Ten for more on Dennis.

²³ C.G.Enticknap, 'Address given at Calvary Temple, Townsville, Qld,' 13 May 1984.

²⁴ C.G.Enticknap, 'Address,' Rosewater, 17 October 1965.

²⁵ G.M. Clark, *A Short History of Australia* Ringwood: Penguin, 1986, pp. 175ff.

²⁶ Agnes E(nticknap), GN 15:8 August 1924, p.11; Agnes Davidson, personal interview, 20 November 1990.

²⁷ GN 15:6 June 1924, p.8; 15:12 December 1924, p.14.

²⁸ GN 16:1 January 1925, p.7; GN 16:2 February 1925, p.9; GN 16:3 March 1925, p.16.

²⁹ GN 18:7 July 1927, p.7; Agnes Davidson, personal interview, 20 November 1990. One of these men occasionally used to hide a small whisky flask in his hip pocket, where Enticknap could not see it. One night, alone in the bush, he was accosted and threatened by an Islander. In fear and trembling, he took out the flask. His assailant thought it was a gun and fled.

³⁰ *Richmond Temple Souvenir*, 1939, p.48.

- ³¹ C.G.Enticknap, 'Address given at Calvary Temple,' Townsville, 13 May 1984.
- ³² GN 19:9 September 1928, p.11.
- ³³ GN 19:9 September 1928, p.13.
- ³⁴ GN 19:11 November 1928, p.11; GN 19:12 December 1928, p.13.
- ³⁵ GN 20:5 May 1929, p.14.
- ³⁶ GN 21:10 October 1930, p.10.
- ³⁷ GN 23:7, July 1932, p.13.
- ³⁸ C. and O.Tanswell, personal interview, 20 December 1993.
- ³⁹ AE 5:8 July 1939, p.13; *Richmond Temple Souvenir*, 1939, p.48.
- ⁴⁰ AE 7:3 June 1934, pp.1,11; AE 3:10 September 1937, p.8; AE 11:5 April 1945, p.24; Minutes, Mackay Assembly of God, 28 October 1943; 15 February 1945.
- ⁴¹ AE, 11:7 June 1945, p.24; 12:10 September 1946, p.24; 13:12 November 1947, p.24; AE 14:10 September 1948, p.32.
- ⁴² AE 14:5 April 1957, p.11
- ⁴³ AE 14:7, June 1957, p.32; AE 16:3, February 1959, p.32; N. Smallcombe, personal interview, 30 Jan 1994.
- ⁴⁴ AE 21:11 November 1964, p.22.
- ⁴⁵ There is no information as to the date of this letter. I have a copy in my possession.
- ⁴⁶ F.Lancaster, personal interview, 18 December 1993.
- ⁴⁷ F.Lancaster, personal interview, 18 December 1993.
- ⁴⁸ With the possible exception of 1 Timothy 3:16 which may contain the words of an early Christian hymn and may therefore provide an oblique reference to music.
- ⁴⁹ Although there are 177 sets of notes, the total number of preaching occasions is 399.
- ⁵⁰ R.C.Thompson, *Religion in Australia* Melbourne: Oxford University Press, 1994, p.67.
- ⁵¹ I.Breward, *A History of the Australian Churches* St Leonards: Allen and Unwin, 1993, pp.124f.
- ⁵² S.Emilson, *A Whiff of Heresy* Kensington: New South Wales University Press, 1991; Breward, 1993, p.129; Pigginn, 1996, pp. 92ff.